





## THE FAMINE IN SHANTUNG.

Kao-yu, 1st April.  
I write to you from the Southwestern border of Sinkiang Hien, probably the most suffering portion of the country in the famine region. The country is hilly and most of the villages are comparatively small. The ground is more parched than on the lower plains, and the people are poorer, and less hardy, than those farther east. A general reason for my selecting this place is, that notwithstanding the extreme destitution here this region has not received and, in all probability will not receive any aid from the Government. This is probably owing to its remoteness from Ching-chow Fu, the centre from which government supplies are issued. Many are perishing of hunger here, and there is no one to care for them.

I was riding out last night when a walking skeleton of a man seized my horse's bridle as I was returning and entering the town and would not let me go. I repeatedly told him I had no money for him, but his uniform answer was "I am hungry." He was not more than 14 years old, and was riding a pony with him and walked to the inn. My greatest trial is that I am obliged to refuse such appeals as this, as if we were to distribute money to beggars at our inn, or in the village where we are staying, crowds would soon collect which we could not control, and we should be obliged to leave the town. In such villages to which we give aid we take down from the most destitute, and a representative chosen by them comes to us every five days for their allowances and distributes it according to the list. We have already an rolled over than one thousand names from more than fifty villages, and in a few days the list will probably be increased to about three thousand. The ten cast a day which we give seems very small, but it is given to the most destitute. It is given to the poor in other places by the Government, and in addition to what the poor people can get from the hill sides, and by beggary, it will support life. It is received as a great boon and with many expressions of gratitude. Encouraging our plan the villagers give us all need assistance and many who are really in want and deserve it of aid receive their share. The amount of those who receive aid will increase.

The wheat crop will bring relief to many, but unfortunately not a few were unable to survive last autumn. As I fear the general statements above will fail to give you a correct idea of the real state of things, I will add a few incidents from my ride in the country this evening. These are not selected from the best but the persons I shall speak of are known to me. Mr. MacGregor, Captain and Mrs. MacBain, Captain and Mrs. Hutton, Mr. R. Brown, there was a grand display of flags from stem to stern of the steamer, which was very attractive. It is expected that the vessel will leave on the 11th March, and that she will make the passage to Hongkong in less than forty days.

## THE NEW STEAMER "GLENBAGLES."

The following description of the steamer "Glenbagles," expected here in a few days, appears in the London and China Express—This magnificent vessel, commanded by Captain McLean, now loading in the South West India Docks, for the Suez Canal, will build and complete the London and Glasgow Company's fleet, and the Shipbuilding Company (Limited), Mr. MacGregor, Gow, & Co., and is the latest addition to their well-known Glen Line of China steamers. Her length is 367 feet six inches, breadth 37 feet two inches, depth 26 feet six inches, with a gross tonnage of 2,801 tons. Her boilers are the largest and heaviest made in Scotland, and will burn an additional 16 tons. She is supplied with all improvements in her engines, with Messrs. Ward's fire-heating apparatus, and with a patent hydrometer. The vessel is steered by steam, and has Messrs. Napier Brothers' patent windlass and steering gear; she also has Sir W. Thomson's patent steering compass, and a bellows pump in the engine room, 30 feet high, with the reservoir, power of 14 horse, it having been tested on the passage round from Glasgow to London, when soundings were obtained as above stated, which proved perfectly correct. She has 4 hatchways, with 5 steam winches, and is fitted for taking in or discharging cargo weighing up to 35 tons; she is manned by a crew of 60 all told, has accommodation for 30 passengers, and is fitted with all the latest improvements. Details will follow.

For the first 130 miles, with her engines working slowly but taking fuel and oil, one with the other, she made 16½ statute miles; her engines, working on trial, indicated 2,000-horse power. On the 5th March a lubecot was provided by the owners. Amongst those present were Major and Mrs. P. F. Scott, Mr. Justice, Mr. Justice, Mr. J. T. McLean, Mr. James, Mr. MacGregor, Captains, Mr. O. Warren, Mr. and Mrs. MacBain, Captain and Mrs. Hutton, Mr. R. Brown. There was a grand display of flags from stem to stern of the steamer, which was very attractive. It is expected that the vessel will leave on the 11th March, and that she will make the passage to Hongkong in less than forty days.

## COMMERCIAL INTELLIGENCE OF CHINA.

THURSDAY, 19th April.—Since last notice, the rates of freight of Beaufort remain as follows—\$477½ and \$550 for Patau and Boats, with \$1 higher for the select class of the former.

## EXPEDY CARGOES.

For steaming Djenné, for Couthaud and London.—

For Continent 122 boxes Silk, 7 boxes Water Silk, 20 cases Silk, 20 boxes of 100 yards 453 packages. For London 72 boxes Silk, 100 boxes Silk, 145 cases Mineral Oil, 111 half-barrels, and 3,540 boxes Tea, 1 case Treasures, 23,800 l.cases Tea, 12,200; and 235 packages Sandries.

For City of Tokio, for Yokohama, &c.—

For Yokohama 6,495 bags Sugar, 500 pieces Wood, 2 pieces, Mortar, 100 boxes, 13 cases, Medicine, 12 boxes, Gordin, 10 packages Girasol, Sundries, 100 boxes, 100 boxes, 100 boxes, 145 cases Mineral Oil, 111 half-barrels, and 3,540 boxes Tea, 1 case Treasures, 23,800 l.cases Tea, 12,200; and 235 packages Sandries.

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## Extracts.

**PHILOSOPHICAL NEUTRALITY.**  
Oh heart full of sickness and sorrow,  
Oh, state full, and troubles filled,  
I'll start for the Danube to-morrow,  
And play a man's part in the strife.  
And sigh—she shall know it and feel it;  
Her scars will come back to her then,  
When I've proved, with my life-blood to seal it,  
A man and a leader of men!  
But common sense whispers—the scoffers—  
To you! dead or gone what does it?  
All the world whom you could affect  
Will think you're fit for your pain,  
And I guess, when I'm older and wiser,  
On Mussulmen's butcherly work,  
And Jesus, for all his crediting,  
I'll find a terrible Turk.

In smoke—act of battle—I'll smother  
The jar of the heart-stirring shock;  
Fresh courage'll take—another  
Cheer, and some salter and hook.  
—Walt Whitman.

**THE POEM PROPHETIC.**  
This year—Next year—Same time—Never,  
How I laughed at some one's folly,  
At a lot of living my fortune,  
On a lot of shining prints,  
Next year!—the leaf proclaims  
That I am a fool, and a good one,  
What I said, with some suspicion,  
I shall web next year with no one,  
Christmas comes, and Christmas goeth;  
You shall see—for I have said it—  
When the next year's Christmas cometh,  
I shall find still unweeded!

But the Spring time came with blossoms,  
Left a bed so sweetly hidden,  
With the bright buds of the breath of Summer  
Bursting like a flower under the sun,  
And when Autumn's purple glory  
Gleamed o'er fields and purple heather,  
Then our loves reached its fulfillment  
When two loves were clasped together.

And the frost and snows of Winter  
Brought us not one thought of sadness,  
For the outer desolation,  
Made more bright the inner gladness,  
Christmas came, and some one fainted  
In the church, and died,  
Was this as a poor dying  
For the sake of memories alone?

H. K. W.

**STOKE POOGIS CHURCH.**  
The village of Stoke Poogis lies in the Thames valley, two or three miles from Slough, among some of its richest and most luxuriant scenery. It was not unknown to fame before the days of the Blaize, for its manor-house was the abode of the great jurist, Sir Edward Coke, and figures in the unusually equalities between the lawlessness of politicians and his legitimate wife, once Lady Hatton, in it is hard to say who shows to the less advantages. It is not, however, true, that as often said, within its walls,  
"My grave Lord keeper led the way."  
The little church—as should be the case in one taken as typical—not, is the work of a single hand, but shows the handwork of almost every style of art that has prevailed in Britain. There is a Norman chancel arch and an Early English tower, a decorated canopy, and a perpendicular east window. So each age has left its mark on the visibility, on the invisible fabric of the church, and the past and the present blend in a certain harmony together. Youth, indeed, in its spring-tide, flower-grown, may look with something of wonder and awe on the drooping aspect of age; yet beneath the shadow of the church's portal there is a resting-place for both; and when the spirit in the sunshine is over, the young crop once more, in loving sympathy, to the side of the old, who are so far from the childhood which is transient, yet so near to that which is eternal. —Pictorial Europe.

**FIELDING'S PHILOSOPHY.**  
Fielding's philosophy resembles the snakes in Iceland. It seems to have been his opinion that philosophy is, as a rule, a fine word for humbug. That was a common conviction of his day—but his acquaintance of it doubtless indicates the limits of his power. In his pages we have the shrewdest observations of man in his domestic relations; but we scarcely come into contact with man as he appears in the presence of the infinite, and therefore in the deepest thoughts an solitary imagination of the great poets and philosophers. Fielding remains inferior to the regions of the sublime and grand, and even to the regions of the sublime and everyday experience. But he has given an emphatic opinion of that part of the world which was visible to him, and it is one worth knowing. In a remarkable conversation, reported in Boswell, Burke and Johnson, (two of the greatest of Fielding's contemporaries), seem to have agreed that they had found men less just and more generous than those who could have imagined. People begin by judging themselves and from themselves, and it is therefore natural that two men of great intellectual power should have expected from their fellow-men more than average adherence to settled principles. Thus Johnson and Burke discovered that reason, upon which justice depends, but less influenced by a young reader, than is apt to fancy. On the other hand, they discovered that the blind insipidity by which man is necessarily guided are not so bad as they are represented by the cynics who have concentrated their experiences into the one maxim—Keep your pockets buttoned. In spite of much that has been said, that kind of wisdom is very rarely taught, and is more often the monopoly of the primitive wisdom affected by youth than of a refined judgment. Good-looking men, like Johnson and Burke, shake off cynicism whilst others are taking it on. Fielding's verdict seems to differ at first sight. He undoubtedly lays great stress upon the self-sufficiency of mankind. He seldom admits of an apparently general nature without showing its alloy of selfish motive, and sometimes showing that it is more cloak for selfish motives. In a characteristic passage of his "Voyage to Lapland" he sets his theory to his own case. When the captain falls on his knees, he will not suffer a brave man and an old man to remain for a moment in that posture, but forgives him at once. He hastens, however, utterly to his death, and all praise on the ground made him immune was simply the convenience of forgiveness. "If men were wise," he adds, "they would be oftenest influenced by their motives." This kind of inverted hypocrisy, which may be grateful in a man's own case (for safety will doubt that Fielding was guided by calculation than by asserts), is not so graceful when applied to his neighbours. And perhaps some readers may hold that Fielding's estimate of the average turn of mind is too low. I should rather surmise that he was continually in agreement with Johnson and Burke. The self-sufficiency of most men's actions is one of the primary data of life. It is a thing natural to us to eat and drink like other persons, or that a sound digestion is the foundation of much moral excellence. It is one of these facts which people of a romantic turn of mind may choose to overlook, but which no honest observer of life can seriously deny. Our conduct is determined through some thirty points of the compass by our own interest; and, happily, through at least nine-and-twenty of those points is rightfully so determined. Each man is forced, by an unavoidable necessity, to look after his own, and his children's bread and butter, and to spend most of his efforts on that innocent end. So long as he does not pursue his interests wrongfully, nor run into debt to other calls when they happen, there is little cause for complaint; and, certainly there is none for surprise. —Coriolanus, for February.

## BIOGRAPHY AND ITS INTEREST.

The lessons of biography are many and various. It has all the attractions of fable, with the additional advantage that its moral is worked out before our eyes with that solidity of expression which is more telling than any logical deduction. The struggles which end in success or failure, the manner in which one after another takes or misses that tide in the affairs of men which leads to fortune, the effect of external influences and of natural temperament upon that serious work of existence, which so often puts out our best calculations, should be much more effectively shown in the books which narrate the real life of our predecessors or contemporaries, than in any other description of literature. One of the greatest charms of fiction is when it supplies this picture of life, or rather of living, with such seriousness and power as to impress the reader as by a real record. But the actual chronicle itself, when simply set forth, is more impressive still. The effect produced, however, is seldom in accordance with the rigid yet easy conclusions of the formal moralist, in whose hands the virtues are always remunerative. Goodness is not always rewarded, nor patient vindication from the spurs of the unworthy, in those disclosures of actual existence; nor is luck dismissed altogether, as it ought to be, from the list of those agencies which procure advancement. At the same time, many of those delicate compensations of poetry and sentiment which we are apt to shake our heads at as imaginary, do actually come in to counterbalance, as they may, the hardness of fact. The life that is hardest in the living is often the most delightful, the most instructive, to posterity; and all the pleasures a man has enjoyed sink into unimportance before some incident which probably was the most painful in his life—some struggle which leaves traces in all his after history. Prosperity is a delightful thing in itself, and few real men and women ever weary of its pleasant conditions, though sometimes it pleases a capricious fancy to imagine this impatience in some vaporous young head, hero or heroine of fantastic fiction; but it is very apt to weary the reader, to whom records of well-being are monotonous. Curiosity itself can do little for the wealthy and happy. At the very best they must be threatened with trouble or suffering before we can take any particular interest in them, and the magician who could make a man's struggles against the simplest elements of misery, want, or weakness, into something half divine, is compelled to dwell lightly and with brevity upon the reward of his hero's virtue when attained. The record of the conflict may be as minute as he pleases, but one line is enough for victory. Paradise itself is dull to the human reader; and not even Dante can make eternal shining and singing of the blessed anything but monotonous. Had Eve been superior to the temptation of the apple, what would have become of poetry and human song?—Blackwood's Magazine.

## FANS IN THE EAST.

In China they were part of the emblems of Imperial authority; in Japan they were indispensable to the lowest as well as the highest classes. The story of their introduction into the former country is not unlikely to be true. It relates how a certain princess, assisting at a feast of lanterns, and wearing according to custom, a mask concealing her fair face, was so impressed by the heat as to be unable to endure so close-stating a screen. She accordingly took off, and in order still to guard her features from the gaze of rude mankind, moved tactfully in the front of them, thereby at the same time hiding her charms and cooling her heated bosom.

The device was observed and imitated and within a few minutes fifty-wards 10,000 fans were fluttering in front of as many female faces. The transition from paper mask to a lace-covered fan was then obvious and easy, and from that day hence became the forms of his punishment. Our opinion is that he shall be hanged at the Market Cross of Edinburgh, and his hand affixed on and of the Posts (city gates). But in this we submit ourselves to your Majestie's direction; gubernaculum shall conform our struggle." Ross underwent his sentence, which was—first his right hand to be struck off, and then his head.—The History of the struggle for Parliamentary Government in England. By Andrew Euseb.

**CHAELLES MATHEWS ON HIMSELF.**  
A writer in the *World*, describing a visit to the popular comedian, says, after spending some drawings:—"Above, in the smoking room, another drawing not less interesting. One of these, sketch of a wills on the Ledge of Connoy, yet awaiting the finishing touches, and as its leathern against the wall, masks a sketch taken under similar circumstances. It portrays the interior of Lancaster Castle some score of years ago, when Mr. Mathews for one brief term was its compulsory guest. "That," he continues, as we light our cigarettes, "is evidence of a power I am very proud of—that of abstracting myself from what our American friends call our surroundings." I am proud of this faculty, as it is not a natural gift, but a genuine accomplishment which can be acquired by any one endowed with sufficient perseverance. Years ago, when I first returned from Italy, my father was in the habit of dining at five o'clock, an early hour now, but common enough then. With his friends, John Murray, Cartwright, and Savory, he would sit up till two o'clock in the morning, and was very unhappy unless I sat up with them. To me, a small child and very moderate drinker, this was a tremendous offence; and at last I, finding that conversation went on very well without me, hit upon the device of abstracting myself entirely from the scene, and thinking out points for my mother at Home, enter-taining that my mother was than living. By degrees I acquired the art of losing sight entirely of what was going on, and though of course unable to make notes, mentally rehearsed the novelties I was trying to invent. This habit I have never lost, and at tributed to my reputation for light-heartedness and innocence." In the difficult and wretched part of my life, when wrote and actions gained upon me, I could always at will vanish into the part I was studying. I have studied up with them. 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